ZODIACAL INFLUENCES FROM SEED TO FLOWER

ETHEL BRET HARTE

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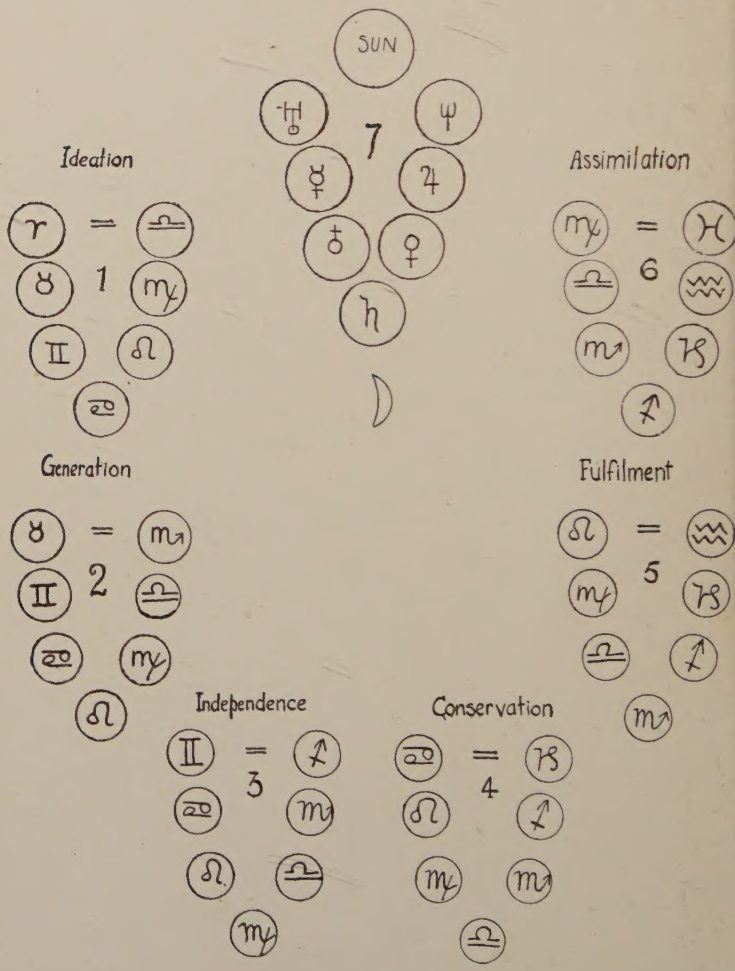
Planetary Synthesis



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by

ETHEL BRET HARTE

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INTRODUCTION

KEY TO THE FOLLOWING STUDY

My object in writing this little book is in no way to compete with the many valuable text-books on the absorbing study of Astrology, but merely to give the student an interesting synthetic mode of studying the Signs of the Zodiac in their relation to human and universal life. It has been said that the greatest study of mankind is man, but if we isolate humanity from its part in the cosmic scheme we can never understand man in his intimate relation to God and the rest of His creation. Manifested life must be seen as a whole if we would study its parts with intelligence. The Secret Doctrine tells us that the twelve Signs of the Zodiac represent the twelve Creative Hierarchies, those twelve Executive Officers who carry out the orders of the seven great Planetary Logoi, or as the Christian puts it, the Seven Angels before the Throne of God. They in their turn break up the White Light into the seven prismic colours, and specialise the One Great Life of the Logos of a Solar System into the seven primal rays of power. Every manifested particle of life, from the atom to the highest spiritual intelligence, is specialised under one of these seven Rays, holding also the qualities of the other six, though in subordination to its own speciality.

And when we speak in Astrology of a planet as ruler of a certain Zodiacal sign, we mean that the specialised life of the planet is particularly focussed in that sign. It is not that the far distant stars affect the physical bodies and temperaments of men, but that on the life and form side every element, every mineral, every vegetable, every animal, every human being, every angel, and high spiritual entity is composed of the specialised life of one of these seven great planetary rays. For a comprehensive, synthetic view of Astrology, the truth of the theory of reincarnation must be admitted, and the student must understand that though the spark of the Divine Flame which is his real self came forth originally through one of these seven great Logoi, and will always remain of that specialisation, for purposes of growth the Ego, which is that part of him which reincarnates, constantly enrolls himself in the service of other planetary rays, and thus gains the experience of all the signs of the Zodiac in his long pilgrimage. We may look upon these twelve signs as planetary workshops in which the soul is moulded, and hammered into shape. They represent energies, and in their influence are neither good nor bad, but man must learn to use them constructively, even as he must learn to use electricity, or any other of nature's forces. When we see these influences working apparent evil, we are only witnessing the force in the hands of an unskilled workman, a soul which has not yet knowledge enough to control and use his material constructively.

In this little book I am calling to the attention of the student the possibility of regarding the opposite

signs as two phases of one force, and in studying the qualities to be developed we begin according to the usual progression, commencing with Aries—thus the seed, Aries, comes to its fruition in the opposite sign Libra, and so on. For the better comprehension of the student we will take the familiar Theosophical diagram of the seven chains of seven globes which constitute a Planetary Scheme, though we must arrange them differently for our present understanding, and it must be understood that they do not represent here an actual Planetary Scheme, but are an imaginary conception, used merely for the purpose of focusing our attention for this particular study. We have said that that which is germinated in the first globe comes to its fruition on the seventh globe; that stage which represents the second globe finds its correspondence on the sixth globe; the third stage, or globe C, on the fifth—; this leaves the fourth globe, which is the lowest, and is ever the battleground between the two stages. In considering the pilgrimage of the soul, we find that its pathway has two distinct phases; the first has been called the Path of Forthgoing, the second the Path of Return. We will find that this pathway is clearly marked out, with its two phases in the signs of the Zodiac. The seven great divine intelligences, or Planetary Logoi, focus their powers in the familiar planets, but as I said in the beginning, it is not the physical planets which affect man from the outside, but the spiritual Beings behind them, of whose life he partakes. These great Beings can rightly be called rays of a central Sun. These seven rays may be considered to correspond to an electrical power station,

which receives the higher voltage from the generating plant, lowering the rate of vibration, specialising and distributing it according to the work to be accomplished. The signs of the Zodiac may be compared to the distributing stations where certain types of electrical vibration is used for heating, for lighting, or other purposes. When the mission of each sign has been fulfilled, its possibilities perfected, there will be created in its completion the Adam Cadmon of perfected humanity.

In referring to the diagram* we see that the first chain of seven globes contains the first seven signs, and when we come to the second chain we find that the lesson of Aries is left behind, and globe A. labelled Taurus. Turning to globe G. of the same chain we see that we have arrived at the sign Scorpio, but that the intermediate globes are, as it were, repeating the lessons of the first chain. At the third chain we drop the lesson of Taurus and take on the lesson of Sagittarius; at the fourth chain the lesson of Gemini is dropped, and that of Capricorn taken on, and so on until all lessons are perfected. It will be seen that I have placed the seventh chain of globes above the other six. It will be observed that these globes bear the labels of the planets instead of the Zodiacal signs. By this arrangement I wish to show that this chain represents the *essence* of the signs, as it were, when the experience of all has been gained, and the specialised life returns to its source enriched. Speaking in terms of the soul, when the virtues of any sign are manifested in the man he is able to rise above the sign into the planetary essence

* See Frontispiece.

that sent it forth. It will be seen that I have arranged the planets on complementary globes; this arrangement must not be taken literally, it is merely to show, for example, that the Energy of Mars and the Creative Love of the planet Venus are of one and the same nature. But they must not be considered in the same way as we consider the growth of qualities from seed to fruition, however. Mars stands for energy and strength, Venus for love and beauty. Mercury stands for mind, variety of mental experience, versatility—Jupiter also for mind, one-pointed, under the moulding power of law and order, giving rise to philosophic and religious systems. The student will notice that Saturn is placed at the fourth globe; I have done this to show the character of that planetary influence. In manifested life it stands for crystallisation, as typifying that definiteness which is symbolical of the state of equilibrium between spirit and matter, where neither predominates. In man it is the bridge between the personality and the individuality, which must be crossed before the triumph of spirit over matter can be accomplished. Most students of Astrology are used to seeing this planet coupled with Jupiter, as representing contraction and expansion, but this coupling is as applicable to Mars as to Jupiter. Uranus is, as it were, a synthesis of the planets on the life side, and Neptune on the form side. As there is so little really known of these great planetary spirits, and their influence is so vast, we must not limit our mental image of their focus of power on to one or another physical planet, and I would remind the reader that I am merely putting forward an interesting system of

speculation, and in no way making a dogmatic assertion. All serious students know that we are merely on the fringe of Astrological knowledge, and have to reclaim the hoary science from the hands of much charlatanism and superstition.

I will add that I take the view that the sign that the Sun is in at birth represents the lesson the Ego desires to learn through the personality in this incarnation, and that that sign, not the rising sign, as is popularly considered, represents him truly. Many years of studying horoscopes and people have convinced me that very generally speaking people rebel against learning this lesson; they prefer to live in the personality, represented by the Moon and Rising Sign, because they indicate accumulated qualities already gained, and brought over as habits of mind and emotions from past incarnations, and therefore present the line of least resistance. But the Ego wishes to learn a new lesson, and if the personality will not willingly co-operate, circumstances will force him to acquire that for which he is the chosen vehicle. If, however, he determines to gain the virtues belonging to the sign the Sun was in at the time of his birth, he will have the motor power of the Ego behind him, and though his personal desires may remain unsatisfied, obstacles to his higher growth will be removed; for the strength of the Ego can overcome the difficulties, if no resistance to his free play be imposed by the personality. Many an unfavourable aspect between planets in the horoscope may be overcome by this conscious allegiance to the Ego, when the determination to acquire the virtues, or higher expression of the

Sun sign, is manifested. In studying this book I hope the student will keep constantly before him the realisation of the unity of life, and in any special analysis realise that he is but touching the reflection of universal truth.

ETHEL BRET HARTE.

ZODIACAL INFLUENCES

CHAPTER I

ARIES-LIBRA

Being

As we said in the key to this book, we are going to study the nature of the Signs of the Zodiac, by taking the opposite, or complementary signs as one influence instead of two, or as two opposite poles of expression of the same principle, and liken it to a chain of seven globes, where globe A. represents the seed which is to evolve through the following six globes, or signs, to globe G. the finished product, the flowering plant. It is then the ideal made manifest. We must begin with the first in order, according to the precedence of the signs in the Zodiacal year, *i.e.*, starting with Aries, as considered as the beginning of the road globe A. and finishing with Libra as the goal globe G. ; then the next pair of opposites, Taurus-Scorpio, and so on. Now what phase of consciousness do we find expressing itself in these two signs—Aries-Libra ? We know that they are both cardinal, meaning activity and leadership. Aries is separating fire, Libra unifying air —Aries represents the separate unit, the making of a

distinct centre of separate force, Libra, the unifying process of mating. They are both positive, and both creative; they both express the life side of things, as the following pair of opposites, Taurus-Scorpio, express the form side. How then does the idea germinated in Aries proceed by orderly evolution to its goal in Libra? First we must examine the seed Aries. We are told that Aries represents the beginning of a cycle, the throwing out, as it were, into the arena that which is to become manifest for the first time; for Aries is always the pioneer.

The person born when the Sun is in Aries is said to be starting a new cycle of experience in the long pilgrimage of the soul, just as those born with the Sun in Pisces, the last sign of the Zodiac, are said to be at the end of a cycle of experience.

I think now that we can safely say that the state of consciousness to be unfolded in this pair of opposites, Aries-Libra, is the consciousness of Being, the "I am,"—in short, Identity. That is taking it as expressed in both poles—first the separate I of Aries, and the unified We of Libra. Aries is strongly perceptive, Libra strongly intuitive, both processes of identification. Aries is thrown out, a separate unit, unclothed with experience of this new cycle of lessons. The sense of the separate I, the centre of separate power is therefore very keenly felt and expressed in this sign. Aries people care nothing for the experience of others, they must find out for themselves. They plunge headlong into action, thus, as one writer says, making karma very fast to be worked out in the course of the cycle on which the soul is embarked. Being cardinal, Aries

must express itself in outer activity, and the unevolved, or partially evolved soul is impetuous, self-assertive, domineering and arrogant, impulsive in its decisions, and uses force to gain its ends. Aries makes physical fighters. If the soul is at a higher stage of development it will acknowledge the needs of others, and fight for them, even fight to supply them, but it will do it in its own way, and often force its line of action on others. Aries people are simple and direct, lacking the complexity which comes with experience. When highly evolved, the sword is replaced by the pen, or the tongue, and the pioneer, still the fighter, will now hew his path through the unexplored forests of creative thought, but he is ever the pathfinder, he glories in struggle. As he advances in evolution the Aries individual will fight for causes, but always for a cause a little ahead of the thought of the time, for he loves to face opposition and cuts his way through obstacles in the true pioneer fashion. The highly evolved soul born in Aries is as headlong in sacrifice as in the early stages he was in self-seeking, in grasping. He is never defeated because he refuses to see defeat. As I have said before, Aries is creative, but as it represents the beginning, it lacks experience in moulding the new material. Therefore Aries people are often impatient of detail, for the torrent of creative energy rushing through them cannot take concrete form fast enough, and if limited, or delayed, they lose their inspiration, and leave the task unfinished, hurrying on to create something else. Of course if the horoscope shows a marked accentuation of planets in fixed signs, this driving force will find concrete expression. This is often so with the more

evolved souls born in this sign, for experience is ever the weaver of method. Aries is therefore the architect rather than the builder, the maker of plans rather than the devisor of methods for carrying them out. With the native of Aries it is always " I am," " I do," rather than " I make." He constantly acts *on*, rather than *in* his environment. In the unevolved this shows as ignorance and arrogance, but in a later stage it expresses creative genius, often masterful leadership.

Now the same qualities can be traced in Libra in another phase of development. The simple pioneer has in Libra become the more complex statesman. This has been brought about by the augmenting of the " I am " into the " We are." The unifying influence of Venus is now at work, transforming the headlong, passionate energy of Mars into love. But the Libran still looks upon the world from the standpoint of the I. Let me explain how. The separate personal centre, represented by Aries, and the first house of the horoscope, has in its progress through the Zodiacal signs found its ultimate limit of material harvest in Virgo, in fact it is the recognition of this limit that causes the uneasy dissatisfaction of that sign ; for as the Virginian analyses, criticises and rejects, in his endeavour to gain discrimination, an appalling emptiness asserts itself if the soul during this stage identifies itself with the little, separate I. But when it has succeeded in sifting the chaff from the wheat, and identifies itself with the wheat which is the Real, representing the Divine in man, then it has learned the true discrimination. The feeling of the separate " I " is to be definitely broken in Virgo, so when we come to Libra, still

expressing the " I " consciousness, there is manifested a feeling of incompleteness without a mate, the other half of the I, and the native of Libra is ever seeking his, or her complement. On the physical plane this shows as love of the opposite sex, and if not controlled it leads the Libran into excesses which are quite foreign to the real refinement of the nature. The love which crowns the Libran very often becomes his cross, for in the desire to please the loved one, it loses its discrimination and can refuse nothing, hence the dawn of unselfishness becomes clouded and the pure light of love is obscured in a fog of profligacy. But it is not the self-willed profligacy of an undeveloped Scorpion, it is merely a soft weakness which has caused a misdirection of energy, for the Libran finds it hard to say no, and is apt to give way for the sake of peace, rather than face a fight. This weakness, when found in a Libran, shows that the soul has not yet learned the Virgo lesson of discrimination, and so purity has not been obtained when in that sign. For love as expressed by the evolved soul born in Libra is an exquisite refinement.

As the soul ascends the ladder of evolution, the sense of " We " extends to the State, and the Statesman, the leader of the State, in which the needs of the separate units are unified by the attractive power of civilisation, finally emerges from the Pioneer. If the purity of Virgo has been obtained through discrimination, then in Libra the whisper to the soul is of the heavenly mate, the Divine Self within. This vision when not clearly seen, but vaguely felt, is the cause of the vacillation of this sign, for the grip of the personal " I " has not been loosened as it should have been in passing the Virgo

stage, and so in Libra the dual consciousness of a personal and an individual " I " run side by side, and the undeveloped or partially developed soul is constantly flying first into one state and then into the other. The undeveloped Libran is a very unbalanced creature indeed; he has wonderful spiritual flights and then dips down into the personal, quite denying the spiritual heights from which he has descended. The heights are at first too dizzy for his untried wings, and he likes to descend to earth to rest them. When the amazed spectator whom he has enthused to fly with him remonstrates, he replies, " Oh, you can't stay up there, it's too high, it would kill you."

Now it should be remembered that the ancient Astrologers considered Virgo and Scorpio as one sign, androgynous, and Libra as merely typifying the balance, or representing the division of the sexes in the middle of the third root race. So once more we see it is still the " I-ness " of Aries, which has become by union *Identity* in Libra. The point I wish to emphasise is that it is the same idea seeking expression in both signs; namely the consciousness of Being. Its pilgrimage begins under the leadership of Mars, the fiery, outrushing energy of passion. Under this influence experience is sought by plunging headlong into that which is to be known; that which is felt to be the " not I," and by that very act the soul takes its first step, although blindly, towards its final goal of Identity through union, symbolised by Libra. So it fittingly starts under the blood-red banner of the passionate Mars, who brooks no interference, and when purged of selfishness and all feeling of separation, becomes

through the unifying power of Venus—Sacrifice. Sacrifice is the giving of oneself to another, or to others in service, and this is the nature of true love, or union.

In the undeveloped state the " I " consciousness in Libra shows itself in an intense desire for admiration, which is, of course, just another way of desiring to have the " I " recognised. The Libran may acknowledge his faults, but he does not want you to see them. He is abnormally sensitive to slight, becoming almost incapable of acting under censure or criticism of any kind. In this again we see what was the dominant egotism of Aries flinching under the awakening and softening influence of the loving Venus. In the unevolved, and even partially evolved Libran the fighting spirit is shown in self-defence and wounded dignity. This is really the dawn of complexity, as a result of the recognition of the " We " instead of the simplicity of the separate " I," while in Libra the feeling of dependence on another for happiness and completeness makes it become wider by inclusion. It is this that makes the Libran such an inspiration to others. The assurance which Aries feels for the independent self, Libra feels for others. Aries is sure " I will win," Libra is sure " We will win." Both signs are the expression of a new creation—Aries the creation of a personal I, Libra the re-creation of the I into the We, or the birth of the Individuality, which is the individual expression of the Higher Self.

In Aries we find the highly developed soul has transmuted the feeling of self-importance into a sense of the great responsibility of leadership. He takes command without question, as by divine right, but his noble

example fires others into answering devotion, for he goes forth into the fight unafraid. He is an example of high living, and men know they can trust him, and will follow him gladly.

The developed Libran leads also, but it is more by inspiring others than by spoken command. It is, however, the same principle of leadership—not to be confused with the power behind the throne, which is mere inspiration produced by indirect current, as it were. It is the same principle of direct leadership, first under the energetic Mars, and secondly under the softening and unifying influence of Venus. Both live in the ideal. With the native of Aries the ideal is quite simple, the conception of right and wrong admits of no half-measures; what is not white must be black, light and shadow are sharply defined. But to the Libran, with the vision of duality there come the softening half tones. Though the Libran sees the blackness of the cloud, he is entranced with its silver lining; the good is always sought beneath the evil. In the undeveloped soul this constant weighing manifests as indecision, and a restless desire to argue in order to balance up, until it becomes impossible for the Libran, or anyone in touch with him, to tell what he believes or where he stands. There is never any doubt where the native of Aries stands. The Libran is apt to sit on the fence, his Aries brother is more likely to kick it down, or walk through it. Still both are leaders. Here the student is likely to remark, "but so are all the cardinal signs leaders." That is quite true, but if you analyse the leadership of Cancer or Capricorn, the other two cardinal signs, you will see that the method

employed by the Libran resembles that of the Arietian far more than either of these. This is because they are both positive and creative, while Cancer and Capricorn are both negative and formative. The opposite poles, Cancer-Capricorn, stir up action by the response they get from others; they work by induction and lead by deduction. Aries-Libra lead by doing, by example and divine right; the leadership of Cancer-Capricorn is induced; the leadership of Aries-Libra is the result of the consciousness of the I.

We know that the first house of the horoscope, corresponding to Aries, is concerned with the personal I of the horoscope, while the seventh house, corresponding to Libra, with the partner, or extension of the I, or in the case of enemies the one, or ones, working against the I. Again Aries is the pioneer, Libra the statesman (not the politician). The dauntlessness of Aries is the enthusiasm of Libra, for what is enthusiasm if not the expression of courage?

If we would study the characteristics shown in these two signs, Aries-Libra, as leadership in its highest form, we cannot do better than take for example the horoscope of the revered President of the Theosophical Society, Dr. Annie Besant, for with the Sun in Libra, representing the Ego, and Aries rising on the Ascendant, she shows both poles of this influence at work in leadership. Add to this the protective mother love, which leads and protects her children—Moon in Cancer—as an indication of activity in the past. With these indications alone one can scarcely wonder that she finds her service in leadership. For here we have both the pioneer and statesman, as well as clan leadership,

represented by the position of the Moon in Cancer. This last influence is beautifully expressed in her protective relation to India.

In the next chapter we will take up the next set of opposites—Taurus-Scorpio. We shall then see the separate " I " of Aries is to be generated in Taurus, and the unified " We " of Libra regenerated in Scorpio, the Phœnix which rises from the ashes of its lower, or personal self.

CHAPTER II

TAURUS-SCORPIO

Generation-Regeneration

The pair of opposites, or complementary signs we are to consider in this chapter, namely Taurus-Scorpio, are the antithesis of the last two we studied, *i.e.*, Aries-Libra. We found that they both represented the life side, the aspect of Creative Activity, that which we call in astrology the cardinal quality, whose manifestation in matter is the guna Raja. They were respectively fire and air, and both were positive, or masculine signs. The pair we have now before us for study belong to the guna Tamas on the form side, and to the Will Aspect of Divinity on the life side; both are negative, feminine, or formative, they provide the forms for the creative activity of Aries-Libra. Let us analyse this statement for a moment. We said before that Aries represented the beginning of a new cycle of experience; creative activity prepared to create, but as yet without a vehicle of expression; it plunges headlong into matter, impregnating matter with the creative fire which it symbolises. Now when we come to the next sign, Taurus, we find it is an earth sign, representing the vehicle of matter which received the creative fire of Aries, and which has commenced the moulding of forms for its expression.

We may think of Taurus as the fecundated Mother. It has been likened to Mulaprakriti, root matter, which becomes impregnated with spirit, and when quickened by the Divine Breath of the Holy Ghost, produces the Eternal Substance out of which the phenomenal universe will take form. The inner meaning of this sign has been said to be *obedience*. It is the negative, receptive side of Nature, which awaits patiently the coming of external stimuli, holding all formative potentiality within itself in plasticity. The important thing to remember is that Taurus is *potential* form; it is in plasticity that its obedience lies, and if it refuses to harken to the voice of the spirit within, this plasticity becomes atrophied, and an inertia settles upon the Taurean which may prove fatal, for it is already pregnant with the potential ideation of Aries, which if not expressed will become stagnant, and suffocate. The Taurean is apt to suffer from too much vitality, rather than too little, therefore it is well for him to give it out as much as he can for the benefit of others, for he is highly magnetic, and draws people and things naturally. His stagnation is the result of *dis*obedience, and produces the denseness, the obtuseness which is often so distressing in the undeveloped Taurean, for then matter has become too fixed, and spirit can find no expression. The horoscope of the advanced Taurean invariably shows either a cardinal sign rising, or a marked accentuation of planets in active signs, thus overcoming the initial inertia. Taurus then represents the generative process at work, the clothing of spirit in form; it is the sign of speech, the clothing of ideas presented by Aries.

So much for globe A. in our second chain of globes. Now let us glance at its completion, globe G.—Scorpio. Here we see the same generative or regenerative process, as the case may be, at work. Scorpio rules the organs of generation, and in its higher significance of regenerator, it again forms the womb in which the germ of the individuality, the ideation of Libra, is placed. Again, Taurus is the form side of Venus, Scorpio the form side of Mars, while Aries, we said, was the life side of Mars, and Libra the life side of Venus. So we see these two planets are still interacting. Aries-Taurus may be considered the parents of the personality; Libra-Scorpio the parents of the individuality. Taking all these facts into consideration, I think we may safely proclaim that the function evolved through the opposite signs, Taurus-Scorpio, is Generation. As the former pair, Aries-Libra, are leaders, originators, so are the next pair, Taurus-Scorpio, organisers, producers and managers. Here we see ability to produce in form the idea, or ideas created by the leaders. They enclose the idea, as it were, holding it stable by magnetic attraction, but again be it emphasised, that on the plasticity, or obedience of the form to the life side, or ideation, depends the usefulness of these two signs. The fault of these opposite signs is this same tendency to the rigidity of form, showing a predominance of the inertia of matter over the quickening life. The virtue of stability is overdone, thus becoming a vice; the form loses its elasticity, and stagnation is the result. Both signs represent the aspect of Will, which when turned outward towards objects, manifests as desire; it is the motor power in either case. In Taurus we

have the germ of desire showing itself as a craving for material possessions, a love of luxury. Scorpio is said to be the last stronghold of desire. Now the nature of desire is to draw to itself the desired object; it is the same power of control as will, only in the case of desire it is determined by outside influences, while in the case of will it is self-determined from within. Both the Taureans and Scorpions are persons of strong will, or strong desires according to the stage of the evolution of the individual. When undeveloped they are obstinate and pig-headed, which shows that inertia has its grip over plasticity; in the more highly developed souls, the plasticity of the signs is obedient to the Divine Will. The undeveloped Taurean charges at life like a bull with its eyes shut, and therefore lunges clumsily in a hit-or-miss fashion; it is then a veritable bull in a china shop. The feeling of inner power, drawn from the consciousness of *being*, with which Aries has impregnated Taurus, fights with the original inertia of matter, until the plasticity of form is finally established. It is this battle against the inertia of matter that lies at the root of the feeling of baffled power that the Taurean constantly complains of, and which, in the undeveloped type, manifests as a clumsy effort to control others, to map out others' lives for them. Sometimes it merely works to the surface in a tiresome word rehearsal of his power of attraction, of his independence of public opinion; this independence, however, quickly runs to cover if called upon to justify itself in the outside world. This mild bombast is to be found in the undeveloped native of Scorpio, though it finds a fiercer expression here, for it is governed by

the combative Mars. As Taurus is the sign of speech, so is Scorpio, its opposite pole, the death of speech, and the silent Scorpion does not boast of his power to others, but shows it in his stubborn defiance of any other opinion than his own. He is more subtle than the Taurean, for his wits are sharper, and his eagle eye sees all possibilities; this makes his stubbornness all the more formidable, for, not having the outlet of speech, which is the Taurean's safety valve, the accumulation of force of will, or desire, in the Scorpion is well nigh to bursting point, and is really almost unconquerable. Persons born in either of these signs, however, are governed by their affections, and an appeal to this side of the nature is the only road of approach. They are both intense and faithful, and can always be relied upon once this sense of power is turned to the protection of those they love. It is this protective quality that makes them reliable organisers. Again, the student is likely to say this is also true of all the fixed signs, but once more we must call attention to the fact that the working of Scorpio resembles the working of Taurus much more closely than it does either Leo or Aquarius, the other two fixed signs. What constitutes this difference? Once again it is the difference between positive and negative force. Leo-Aquarius are both positive signs, they represent the life side of rulership, they rule by *being*, just as Aries-Libra led by the consciousness of being. Again, Taurus-Scorpio rule by induction, just as Cancer-Capricorn lead by induction—inducing others, introducing their powers, and choosing their methods of leadership according to their deduction from that which they have, themselves,

induced. The Leo-Aquarius combine organises through command, by conscious right, the Taurus-Scorpio by the power of attraction. The former pair of opposites are electric, the latter magnetic. The desire to possess (Taurus, second house influence) commences with the instinct of sex, the feeling of moreness experienced by contact with the object of desire, engendering the longing to possess. Thus we find the natives of Taurus and Scorpio both strongly sexed. The desire to possess so marked in Taurus takes the peculiar form in Scorpio of not being able to let go. It does not seem to be so much that the Scorpion seeks to accumulate possessions, as that he has got such a tight hold that he cannot let go. It is the loosening of this grip, the ceasing to hold for the personal self that constitutes the regenerating process of Scorpio. It is represented as the death of form (eighth house influence, house of death), or re-birth—in short, Regeneration. Its occult significance is spiritual re-birth. The Taurean seeks to draw to himself more and more, the Scorpion to hold; it is just two stages of the same power of attraction.

To the casual observer, while Taurus is easily recognised as negative, it is hard to see Scorpio as a negative sign, so powerful for good, or evil, do its attributes seem. But this is easily explained by the fact that Scorpio holds the vibrations of the masculine Mars internally, while Taurus is governed by the kindly, gentle Venus, which accentuates the feminine quality of the sign. The desire to possess, coupled with the memory of the creative fire of Aries, takes a curious form of expression in Taurus. Not being himself creative but formative, the Taurean often practises

the most disconcerting form of plagiarism, apparently quite unconsciously. Instead of willingly acting as the moulder, the organiser of others' creative thought, working conjointly with the person who has the creative ideas, thus making a vehicle of expression, and thereby manifesting the inner meaning of this sign, *obedience*, he assumes the attitude of creator, and one is often amazed and embarrassed, when having expressed an idea, or told an original story to a Taurean, it is dished up to one the next day, with many frills, more or less befitting, and smilingly presented as something he, the Taurean, has originated. One Astrologer has said that the Taurean does not know his thoughts from others, but I am inclined to think that this disconcerting habit has its origin in the baffled memory of the creative ideation of Aries; for Taurus is said to represent the memory of the past. This trait is amusingly worked out in its opposite expression by the Scorpion's violent rejection of the ideas, or opinions of others. There is a strong strain of conventionality running through these two signs, which is sometimes at strange variance with the lax behaviour of the natives; it seems to have its origin in pride. The Taurean expresses it in love of approval, and fear of the world's disapproval; in the Scorpion it assumes a sense of dignity and fear of appearing undignified, and so they both hold tenaciously to forms convention has decreed. The Taureans are shy, and shrink from exposure, and are apt to condone their faults by laying the blame on someone else, but the dignified Scorpion scorns to be influenced by others; he would "rather rule in hell than serve in heaven"; he refuses to con-

done his actions, so proudly canonises his vices. But both love to appear well in the eyes of the world. Taureans are quite naïve about it all, drawing decided lines of class distinction, loving to feel important, and this side by side with the democratic views they quite honestly hold, and often carry nobly into action. The Taurean *wants* to be proud, and talks a great deal about dignity; the Scorpion *is* proud, and often haughty. The Taurean loves to be surrounded by retainers, the Scorpion to stand on an eminence, and direct an army of workers. In both it is pride of organising; both being negative signs, the indirect feminine method is adopted. As we said before, both use the power of attraction, the magnetic force, rather than the electric. That is, of course, of the very essence of the power of organisation, to be able to draw the various parts together into a working organ. In Taurus we see the layer of the foundation, the builder of the ideas of Aries; in Scorpio the counsellor, or builder of the ideas of the statesman (Libra), into the working organ of government. Both Taureans and Scorpions love to have others dependent on them; this is, of course, a phase of the mother instinct; they glow under the feeling of responsibility. Persons born in Taurus love to plan the daily life of others, Scorpions to sway the emotions.

We said at the beginning of this section that Taurus represented the negative, receptive aspect of Nature, waiting patiently for external stimuli, holding all formative potentiality within itself in plasticity. It is for this reason that it is said, it is better for the progress of a Taurean that he be not too well supplied with

material wealth, for if there is no necessity to goad him into activity, he will sink easily into luxurious inertia. This tendency is well illustrated by the choice of the bull for the atrocities of the arena. He can be teased and tortured for so long a time before being goaded to madness, when all the tremendous strength that is in him is roused into action. The Taurean eagerly seeks inspiration from others, and when we glance at the Scorpion for comparison, we see this trait most interestingly worked out to its logical conclusion. It must be remembered that Libra symbolises the turning point between the personality, and the individuality—the equinox, where the soul turns from the personal self, which has been the necessary protective centre, the persona or mask, through which the spirit has learned the lessons in the external world—to the vision of the real self, the individuality within, of which it has become aware. Therefore, when we come to Scorpio, the next sign, we find that the source of inspiration is sought on the inner planes, of which Libra has caught a glimpse. This results in independence of others. Scorpions can deliberately shut themselves off, and are thus securely locked away from the outer world when concentrated on the vision they see within. If the soul is at a low level of development, the Scorpion is quite likely to shut himself up in a most unsavoury locality, for Scorpio is a water sign, the symbol of the astral plane. Here the forms are of emotional matter, and in the regenerated Scorpion, fecundated with the Christ germ, the Phœnix rises from the ashes of the lower self, for it has been tried in the fires of experience; the forms are now moulded of the matter of the higher

subplanes of the astral. Thus, through pure emotional matter, he makes his link with the buddhic, or intuitional plane. He is inspired from within, and the plans which in Taurus are apt to miscarry, because the thoughts of others have been their source of inspiration, are now in Scorpio masterfully carried out from a position of elevated vision. Thus the builder, Taurus, becomes the counsellor, Scorpio.

In love matters the complementary action of the two signs is also typical. When the Taurean loves, he likes to talk about it, he pictures the loved one seated by his fireside; children are playing about, slippers are toasting by the fire, in front of the easiest of easy chairs—comfort and peace are everywhere. The loved one is all his, or hers, as the case may be, guarded jealously, and enjoyed, but the windows are open so others may peep enviously in on the happy home scene. But with the Scorpion lover the windows are tight closed; no one is allowed to look at the beloved. The loved one is his *alone*, he longs to drag her with him to a desert isle, where none can overlook. He suffers the torture of jealousy, and he generally insists that the loved one suffer with him, for the native of Scorpio can be very tragic. It would seem that all that the Taurean visualises, dreams about, desires and talks about, the Scorpion has become. Scorpio being the sign signifying the death of speech, he ceases to talk, all desire passes into action, and is fixed into habit. Aries-Libra are in love with the *idea* of love, Taurus-Scorpio with its embodiment. The developed Taureans combine intellect and emotion in the most fascinating manner. They are always loving and sympathetic, holding

faithfully to old servants, who have outlived their usefulness. If a woman, the Taurean is always the gracious Lady Bountiful. Both men and women are artistic, excelling in interior decoration ; their homes are always a haven of rest, peaceful and harmonious, no matter what their financial circumstances. They have a fund of humour, and when literary display a luxury of words, which flow harmoniously, and with ease. They are often obstruse in their meaning, as is, for example, much of the work of Robert Browning, a splendid specimen of the highly developed Taurean. Also note the rich, creamy flow of words which characterise the writings of Tagore, another fine Taurean type.

The more developed Scorpion carries his magnetic power into his business, or profession. If a writer his work is powerful and searching, full of caustic wit and shrewd insight. Detective stories and tales of mystery are his favourite medium of expression. Robert Louis Stevenson is a fine example of Scorpion genius. The council chamber of the Scorpion is a centre of power, where the weak and heavy laden find strength. Their burdens are often lovingly and silently borne for them on the strong shoulders of their Scorpion brother. If a physician, which profession attracts so many Scorpions, his very presence in a sick room fills the patient with confidence, for his indomitable strength can be felt, and his ready sympathy is coupled with the wisdom of the serpent.

CHAPTER III

GEMINI-SAGITTARIUS

Independence

The opposite poles of influence which we are considering in this chapter belong to the Second Aspect of the Deity, the guna Sattva, expressing harmony and rhythm; that movement that joins two opposites, bringing the message from one to the other. It is the medium between will and activity, the aspect of cognition, the intelligent guidance of will into activity—in short the manifestation of the Wisdom Aspect of God. There are, as in the other two gunas, four signs represented. The opposites, Gemini-Sagittarius, represent the life side of this Sattvic quality, and Virgo-Pisces the form side. In our preceding chapters we studied the parents—Aries-Libra, the father, Taurus-Scorpio, the mother, now we come to the children of both—Gemini-Sagittarius. We must keep well in mind that the first six signs represent the six Creative Orders that work on the path of forthgoing, and the remaining six, starting from Libra, the Equinox, the path of return. So, as I said before, we have the globe on the downward arc finding its completion on the corresponding globe of the upward arc, the same influence in both; the first the germ, the last the com-

pleted fruit. Now what is the quality that we find dominant in both these signs, Gemini-Sagittarius? Gemini represents the child born of the parents, Aries-Taurus; he is the germ of an independent entity, and represents the dawn of self-consciousness, which is the result of the awakening awareness of the not-self as opposed to the self. It is ruled by the planet Mercury, the planet of mind, representing the reasoning faculty. Sagittarius shows also this independence as an accomplished fact, while Gemini is constantly struggling to assert it; this is characteristic of the quality of independence in the germ stage and in the flower. Sagittarius is ruled by Jupiter, the planet, representative of the religious and philosophical mind (ninth house influence); therefore the incessant reasoning upon sensation which is so prominent a characteristic of the Geminian mind, is in Sagittarius worked up into a system of philosophy. In Gemini the mind is diffusive, bent on variety of experience and expression, it is typical of the path of forthgoing, where unity is turned outward into multiplicity. A variety of mental experience having been gathered in Gemini, the mind becomes one-pointed in Sagittarius; it is focussed, as it were, upward to the higher mind. Sagittarius is the independent germ of the individuality, symbolising the divine man, now to be developed, just as Gemini is the germinal stage of the personal man.

Having thus made our general correspondence, let us turn to the study of these two signs severally and in detail. Gemini rules the shoulders, arms, and hands, the motor nerves of the upper part of the body. The expression of consciousness is here sought for, and the

Geminian in speech is constantly moving his hands and gesticulating to emphasise his remarks; in fact, if his hands by any chance lie passive, his tongue sinks also into silence. The Sagittarian, on the other hand, expresses himself in walking, in outdoor sports, anywhere where the hips and legs are free. His restlessness is constantly shown by little kicks and aimless shiftings of the lower limbs; it seems impossible for either of these two signs to sit still. Now Sagittarius, as we know, rules the hip joints and the motor nerves of the legs; this is also expressive of the quality of independent action in germ and in flower, for the independent action of shoulders, arms and hands is limited to the extent of their range of activity, while the legs carry the whole man about whither he will, and thus completes his independence of action. Again, we see that Gemini's expression is *defensive*, Sagittarius *offensive*. In the first case the germ of independence in Gemini, while constantly asserted, lacks experience, and must thus be protected or defended; as Isabelle Pagan has remarked with much astuteness, the mental defence of the Geminian takes the form of guerilla warfare, which is perhaps the hardest of all to conquer. One witty astrological friend has said that the Geminian asserts that he is right, because he knows *inside* that he is wrong, while the Sagittarian is sure that he is right, and finds it impossible to imagine himself in error about anything. Now when we come to examine this we will find that it arises from a very interesting growth of this very quality of independence, or the sense of self-consciousness. The germ of independence growing in the Geminian soil needs all the defensive protection

it can get, but this we must remember is the assertion of the *personal* centre. This sense of independence; gaining experience through the following five signs, has established thoroughly that personal independence, it is therefore in Sagittarius no longer necessary to defend it, it has gained a power capable of taking the offensive. This, however, refers to the personal centre, out of which emerges the germ of the individual consciousness, and it is the growth of this individuality with which the Sagittarian is concerned. He is constantly asserting it, defending it, but is not aware, in many cases, that he is not acting out his high ideals in practical life. The child stage is found accentuated in both these signs, and is particularly noticeable in their form of wit, which may be called the playtime of the mind. In both Gemini and Sagittarius the expression of wit is quick and simple, like the movement of childhood; of a mischievous turn, taking, in the undeveloped egos, the reprehensible form of practical joking, and in this very practical joking we are on the track of another quality which is characteristic of both signs when uncontrolled by the higher mind. The mental and physical agility of Gemini in the undeveloped ego runs to trickery and thievishness, and the Geminian has often been called *un*moral, but this seems to come from its germinal stage, for in its opposite Sagittarius we see law and order as the ideal. No independence can be called real freedom until law and order have been established, and the higher man recognises himself as free from the lower, lawless nature. But of this expression of freedom in germ, a cruelty born of indifference is often an accompanying fault, and when added to the

childish love of play, takes the dangerous form of practical joking. In Sagittarius the form becomes more jovial, and when the lower nature is controlled by the higher, the benevolent sympathy of this zodiacal influence makes this form of humour impossible. But when the personal self, or the body of the centaur, is in full expression, that cruelty is often shown with much mental agility by the Sagittarian aiming his one-pointed thought arrows at the weak spots in others. In dealing with these two signs we must keep constantly their dual character before us—Gemini the twins, one earthly and one heavenly, and the Centaur, the horse with the head and shoulders of a man. The symbology of Sagittarius is most interesting when we realise that it represents the ninth sign, which is the Fourth Creative Hierarchy, that of the Human Monads, that, as we know, is a combining of, or an alloy between the animal kingdom and the divine. Therefore the combination of the animal body, from which rise the head and shoulders of a man, is deeply symbolical of the *whole* of the human kingdom. That germ of divinity, the divine spark, is born in the " cold womb of earth," symbolised by Capricorn, the " Cave " ; in other words made practical in the physical world. Having overcome the temptation of Saturn (or Satan, in the wilderness), the soul in whom the Christ is born, repudiates the lower nature, and attains to the full stature of the Christ, symbolised by the sign Aquarius. Now when we study these three signs, Gemini, Sagittarius, Aquarius, we find a very interesting graduation of growth. Gemini, the descent of the heavenly twins, or more correctly speaking the descent of one of the twain, and

the ascent of the man, from the animal part of his nature in Sagittarius, symbolised by the centaur, half animal, half man, and finally the complete humanising of the nature, passing into divinity represented by the sign Aquarius, the Water-Bearer, who now identified with the Higher Self, pours forth the waters of the spirit to those thirsting on the battlefield below. The Geminian mind is brilliant, quick and capable of almost any kind of mental gymnastics. When its ruler, Mercury, is in a sign of stability, best of all Aquarius, which means mental stability, the mind of Gemini becomes capable of extraordinary achievement, often resulting in the manifestation of genius of some sort, but when no such help is given, the Geminian mind is of the butterfly variety, extracting a little here, and a little there, but so clear and keen is the mental vision of the Geminian at all times, that what he snatches is enough to carry him through collegiate examinations brilliantly. He is always at the head of his class, but knowledge attained is seldom applied, and, in fact, the duality of the Geminian nature finds difficulty in forging the links of memory between the happenings of yesterday and what is occurring to-day. He is the messenger, and snatches at a bit of truth seen, which with great dexterity he dumps down in the right place, but his next message may be of an entirely different character, and be carried to the building of something quite in a contrary direction. He sees very clearly and truly for the moment, but his very agility, if not controlled, is apt to result in irrelevancy and inconsequence. Speaking of a Geminian friend who had carried away the honours of her class at college, and to

whom knowledge of all kind came easily, her father once said, in somewhat of a dilemma, " she knows less for a person who knows more than anyone I ever saw." I am inclined to think that this phenomenon lies in the fact that the mind is as sharp as the physical sight, and it reflects like a well-cut jewel, but unless the character has stability and strength, there is no lasting use made of the reality reflected in the clear-cut gem. Now when we study the mind as manifested in Sagittarius, its opposite, the connecting links of reason have been forged, and the undeveloped Sagittarian deflecting this reasoning power is continually arguing until the original truth is lost in a maze of sophistry. When, however, the ego is more evolved, the Sagittarian is the master of his philosophical thought which he applies with one-pointed determination to the achievement of his ideals. If, however, he has not yet arrived at any great height on the ladder of evolution, he is more apt to apply it to the lives of others and thus make himself an interfering nuisance. His religious tendencies make him an apt preacher, and when impersonal, a wonderful, stimulating power, but when too personal he allows himself to intrude upon the lives of others ; he then becomes offensive and often cruel ; for, as I said before, the undeveloped Sagittarian shoots his arrows at the weak points of others with unerring precision. Now we have a very interesting connection between the two signs when we come to analyse this trait, for in the last analysis it is caused by keen sight. The keen vision of Gemini, ruled by the divine messenger Mercury, is the seed of the seership and clairvoyance of Sagittarius. Mercury has its fall in Sagittarius which is very signi-

ficant, showing that the quick, versatile mind characteristic of this planet, must be stilled before the benevolent beams of Jupiter can form, by its one-pointed focus, a philosophical or religious system of life.

Let us come back to the study of independence which is the keynote of these two signs. As I said before, Gemini is constantly reasoning upon its sensations, and if the twin which represents the concrete mind turns its attention to the worship of Mammon, a great deal of scepticism accumulates in the mentality, and when the heavenly twin brings down its message from the higher realm, it wars with its sceptical brother. Now as the action of the Geminian is always prompted by the mind more than the feelings, an intense mental anguish is often set up, sometimes resulting in insanity. As in all the mutable signs, when the two sides of the nature drag away from each other, friction is the result, inharmony takes the place of harmony. But it must be remembered that this mutable quality is meant to reflect the divine wisdom which gives perfect form to the realities of life, and when the two sides of this dual nature work together perfect harmony results, the natives of these mutable signs can then be used by the Divine Architect as harmonisers in the inner, or outer worlds. The result of these mental strivings, when the higher nature is triumphant, can be seen in the splendid reasoning faculties of the philosophical and religious Sagittarian. As Jupiter is the planet governing all higher forms, we see ceremonial religion one of the special expressions of the sign Sagittarius. The faults of these two signs have their root in that childish-

ness which is of the nature of both. The childish assertion of importance so amusing in the Geminian is typified by the crowing of Peter Pan, and this has its interesting counterpart in the pompous ostentation of the undeveloped Sagittarian. In regard to this trait we must always remember that these two signs mean expression, so it affects the manners of both—Gemini crowing to call attention to its achievements, the self-assured Sagittarius flaunting its achievements in proud disdain of the possibility of error. Another interesting correspondence referring to the agility of both signs is their efficience in moments of emergency; they are always the heroes of the moment, but it is not well to press them to too long continuance of the attitude of herosim, for they, the natives of both, are highly nervous when pressed into any routine. One more similarity must be mentioned before we close this chapter; it deals with the mutable quality whose highest manifestation is harmony. Now when we consider the virtue of a sign we must remember that the corresponding vice is only the inversion of that virtue, they are merely two opposites of the same thing; one can only be in manifestation, the opposite always in latency. A virtue is merely the repetition of good thoughts along a certain line fixed into habit; therefore, when the soul identifies itself with the lower self only, the particular quality fixes itself into a vice, because it is fed only by selfishness. We said in the beginning that independence is the quality to be developed in these two signs, therefore when this quality is manifesting for the gratification of the personal self only, it shows itself in lawlessness, which is typical of the

working of both Gemini and Sagittarius when undeveloped. It is merely the inversion of the virtue of law and order. The germ of this virtue in the Geminian can be traced to his love of family, particularly brothers and sisters (third house influence); this germ begins to fructify in Cancer, the sign of the clan. With the Geminians it is a childish assumption, for they are often recklessly quarrelsome in the home, but if, however, an outsider mentions some failing, or unhappy characteristic of any member of that family, the Geminian flies to the rescue. He will allow no one to criticise any of his relations, but will do so freely himself. Now when we come to the Sagittarian we find an interesting development of this same dual trait. The Sagittarian admits the bond of relationship only when that relative thinks and feels as he does; in other words, he admits him to his friendship if there is any affinity. This is often worked out in some religious brotherhood to which the Sagittarian naturally gravitates. The love of travel is strong in both these signs; the natives of Gemini, manifesting the third house influence (short journeys), love to run errands, popping in and out of their friends' houses, and are when developed often used as a social medium, harmonising warring factors. Their quick wit, love of fun and ready sympathy make them delightful companions, and their natural resilience helps them to throw aside depression readily, both in themselves and others. The Geminian's journeys are apt to be rather aimless, being generally the result of impulse, and of this peculiarity there is an amusingly apt illustration in James Stephens' tale—The Crock Of Gold—in speaking of a bird. "They were fond of him

because he was so all-of-a-sudden. They never knew where he was going to fly next, and they did not believe he knew himself. He would fly backwards and forwards, and up and down, and sideways and bawways—all, to speak, in the one breath. He did this because he was curious to see what was happening everywhere, and, as something is always happening everywhere, he was never able to fly in a straight line for more than the littlest distance. He was a cowardly bird too, and continually fancied that some person was going to throw a stone at him from behind a bush, or a wall, or a tree, and these imaginary dangers tended to make his journeyings still more wayward and erratic. He never flew where he wanted to go himself, but only where God directed him, and so he did not fare at all badly." This God direction is the saving of this sign! As we would expect from the influence of the ninth house (long journeys), the travels of the Sagittarian are more the result of a thought out purpose, a one-pointed determination, and religious, or philosophical pilgrimages carry their jollity and social quality into more purposeful lines. Both signs are more imitative than creative, the animal representative of Gemini being, as we know, the ape. In the lower manifestation of this quality we have the "monkey-shines" of the undeveloped Geminian, while the developed soul manifests the divine ape. This, as we see, is of the quality of the messenger. The quality of imitation finds its fruition in the dramatic ability of the Sagittarian, sometimes degenerating into buffoonery in the undeveloped. This brings him naturally into ceremonial religion, where the divine ideals are dramatised. It is

another expression of the form side of Jupiter, which clothes the divine message. In closing we will leave the student a thought for meditation—Mercury represents the Thinker, and Jupiter governs the Auric Egg, which incloses the Thinker; in fact, the whole man.

CHAPTER IV

CANCER-CAPRICORN

Conservation

In the three preceding articles we have dealt with the three globes: Aries, Taurus, Gemini, representing the path of forthgoing, and their correspondents on the path of return. We now come to the three signs, or globes, which represent the stage of equilibrium between spirit and matter, in which the two are equally manifesting, and we will see, if we take the analogy of the span of one physical life, that we have come to the stage of adolescence, in which the personal centre is very strong. We may consider the three signs (Aries, Taurus, Gemini) as representing the father, mother and child in the making of this personal centre. Therefore Cancer, the next sign, is concerned with the adolescent period of the child Gemini, in whom self-consciousness is born. The independent expression of spirit, or the divine message, represented by Gemini, now seeks embodiment in the womb of matter, thus repeating the action of its father Aries, impregnating the germ of spirit into the personal sheath, symbolised by Cancer, which is ruled by the Moon, the astrological representative of the persona, or mask. In the two succeeding signs, Leo, Virgo, we see the growth of that personal

man—from adolescence to full stature in Leo, and the assimilation of that personal experience represented by Virgo the virgin, with a sheath of wheat in her arms, indicative of the reaping of the harvest of personal experience. If we turn to the opposite signs (Capricorn, Aquarius, Pisces) we will find this same process at work in the growth of the individuality. With this preliminary mental diagram, let us now study the opposites—Cancer-Capricorn. In the analysis of Cancer, the seed, we find that we are here dealing with the element, water, which stands for the astral plane, the realm of desires and emotion; it is negative, the feminine side of Nature, and is therefore the mother who gives nourishment to the child. It is the second stage of motherhood—Taurus, the earth mother, giving the physical body, but Cancer is the mother of adolescence, nourishing and protecting the desires and emotions. This difference in motherhood can be easily verified by the student if he study carefully the Taurian and Cancerian mothers of his acquaintance. The Taurean makes the best physical mother, usually giving her child a healthy body, and the peace and plenty of her rich, calm nature, which is so necessary to the growing baby and child, but when it grows to adolescence she does not know what to do with it, because for this kind of motherhood she needs a more understanding sympathy, and this the emotional Cancerian can give. On the other hand the Cancerian can seldom give good physical heredity, she is not physically strong, and her highly sensitive nature is apt to worry too much over her offspring in babyhood. The vivid imagination which belongs to this sign pictures many imaginary

ills; these are often reflected in sensitive children. The Taurean lets her child grow up with careless ease; her one aim is to give it nourishment, for she represents the cow of plenty, and she leaves it free to grow in Nature's way. In fact, the Taurean understands Nature in a way that the native of no other sign does. The nerves of the Taurean are not near the surface, unless, of course, there is in the horoscope an accentuation of nervous energy shown by planets in Gemini, Cancer, Capricorn or Pisces; therefore the imagination is not accompanied by nervous forebodings. But when it comes to the protective motherhood, which understands and sympathises with the child who is approaching adolescence, we must look to the Cancerians for our choice. The Cancerian lives in the imagination; in fact, this "imaging" power of the mind is so strong here, that being in a formative, or feminine sign, and of the guna raja, or activity, the Cancerian produces in the physical body the results of her imaginings. It is therefore highly necessary for the Cancerians not to allow thoughts of disease or impurities of any kind to enter their minds, for presently they will find the diseases manifesting in the physical body, and any thoughts or sensations of a low character will before long drag their bodies into the physical actions which are the reflection of these thoughts. This power of "acting the part" is what makes the Cancerian such a good actor and public speaker. He feels that he must always clothe the part appropriately—for does he not represent the persona, or mask? So ready is his sympathy that he throws himself whole-heartedly into any part. This sense of appropriateness is the foundation of the quiet

acceptance of fate, which is such a marked characteristic of persons born in this sign. It is also the reason for their intense love of clothes—it is not so much the desire to deck themselves in objects, as with the natives of Virgo. The Virginian's love of adornment comes from the habit of harvesting, having nothing to do with appropriateness, but the Cancerian must dress the part; it is his way of expressing the life in form, and if he is poor he dresses to suit the part, and enjoys doing it because it is appropriate. The Virginian finds it hard to resist an object, and will often scheme artfully for its possession, but the wardrobe of a Cancerian is like the wardrobe or dressing-room of an actor, for he dons his clothes according to the character he wishes to play. I think we must also look to this trait in the Cancerian for the keynote of the miserliness of which he is often accused, though the foundation of this trait lies in the conservative nature of the crab, which builds its protective shell in order that it may grow within. It must hide its nebulosity under a hard shell, which often seems built of selfishness, in order to protect the growing personal centre. The evolved Cancerian, however, expands this protective shell to include others, his family, his clan, or his country; his conservation of finances is still a characteristic, though is now conserved for the good of others. But, as I said before, the keynote of his conservatism is his love of playing the part well; if it be the mother of a family, or the chief of a clan, or the father of his country, it matters not; the Cancerian is playing the part appropriately when he conserves his resources towards a definite end. He is never prodigal unless some generous sign is accentuated

in his horoscope, then his love of finery, having no direction, runs riot, and a moral chaos follows, for if he becomes a derelict the Cancerian insists upon playing the part well, and his physical stamina being poor, he may take to drugs, or end his life dramatically by suicide. In the education of Cancerian children it is most important that healthy imagination shall play a strong part. Stories of heroes appeal immediately to their dramatic sense, and they readily clothe their imagination in appropriate form, but this play upon the imagination should be carefully thought out by the educator, and heroes purposefully chosen, for the Cancerian will clothe himself in any villainous garb, or feverish, exotic vision as readily as in one of high intent. Before studying its opposite sign, Capricorn, we must come to an understanding of the quality which is to be worked out in the two. I think we are not far wrong in calling it CONSERVATION. Now let us follow this statement to its conception. In the beginning we said that Aries and Libra were to develop the quality of *Being*, the ideation, which is the dawn of creation from the darkness of Non-being, Taurus-Scorpio the process of *Generation* and Regeneration, Gemini-Sagittarius *Independence*, as a result of self-consciousness, and thus Cancer-Capricorn slip easily into the puzzle of creation, as a conserving, protecting force, of that independent entity which allows the personal and individual germ to fructify, each in its turn. The love of home and family is very strong in both these signs, but, as we would expect, it is but a germ in Cancer, and shows itself as a willing limitation, for it is eager to obtain this protection for itself and its loved ones. As

it is so nebulous in nature, however, it finds it hard to limit itself, and only the tenacity of this sign, characterised by the crab, who holds on at all costs, can focus its cardinal quality, for it is the fickle surface of the water, always in agitation, which is a symbol of the emotions in great activity. We must bear in mind that the sign representing the germ of any attribute is always struggling towards attainment of that quality, it is its goal, and that its opposite sign is the attainment of that goal. Therefore, when we come to Capricorn we find this tenacity and love of home firmly established, but its protecting quality now takes the form of discipline, and the native of Capricorn is ever restless and worried until all the members of his family are well under the roof-tree at night. There is now developed an interesting phase of the imaginative tendency so strongly shown in the sign Cancer. There has been a vast amount of experience gained since the Cancerian started playing his personal part upon the world stage, and it has awakened within the native of Capricorn, whose aim is perfection of physical expression, or bringing the kingdom of heaven upon earth, a disgust of the imperfections of the personality, both in himself and others. He is acutely conscious of the frailties of human nature, and it is this consciousness, born of vast experience, which is the root of that dry, satirical humour which characterises the Capricornian. It is Saturn, or Father Time, who governs this sign Capricorn, and satire is the expression of the hoary humourist.

The quick change of moods which characterise the nebulous Cancerian has hardened in the cold, earthy

Capricorn into caprice, and the word capricious, as we know, has its root in the tendency belonging to this sign. The Capricornian has as hard a time to break the protecting shell, which has crystallised under the influence of Saturn, as the Cancerian had to form it, to protect his nebulosity. We must remember in our impatience with his satire that this attitude is hard to break, because it is born of experience, and the native of Capricorn, in his attempt to gain spiritual vision, is continually hampered by the strong, clear pictures of the limitations of matter, of which he has gained such an intimate knowledge. He has become acutely self-conscious, the personal centre has become powerful, and well organised, and to break up this organisation, or rather transmute it—symbolically described as "crossing the bridge"—is indeed a Herculean task. Therefore it has been said that the native of Capricorn is the hardest person to awaken spiritually, but when awakened he goes with the greatest rapidity of any, being a natural climber. The sensitiveness of the Cancerian was the sensitiveness to touch on all planes, because any touch from outside himself was likely to disturb the growing germ of this personal self, and cause the Cancerian to loose his grip upon his personality. In the native of Capricorn this sensitiveness has become very acute, but takes here the form of sensitiveness of hearing, and sounds from outside disturb his concentration on higher things; it is because he has harkened to the sounds of the outer world so long, and they are so distressingly familiar, that they drag him back to the personal self, through association. For it must be remembered that the aim of Capricorn is to

build a physical cave for the birth of the Christ child, who has been conceived of fire in Sagittarius. The task of the Capricorn is to make the prophetic vision, the seership of Sagittarius practical, to bring it from fire to earth. That longing for perfection, which ever dogs the footsteps of the Capricornian, and which when unattained gives rise to the bitterness, and satire of this sign Capricorn, is in truth the call of the Higher Self to the personality to drop on its knees, and become its servant. For the Christ child, be it remembered, is born in the rock-stable, or manger, with the animals, representing the animal man, who make obeisance to their Lord, and in humbleness make way for His Coming. There is no room for the Christ to be born in the Inn, which symbolises the lower, calculating mind, concerned only with selfish attainment, but the animal nature of man in the stable, when stilled and purified, makes room for the all compassionate love of the Christ, and is thus transmuted to its higher essence. The Antahkarana, or bridge, is the Path. It leads the man from the lower self to the Higher Self, and is guarded by Saturn. The struggle of Capricorn is typified by the story of the temptation in the wilderness, when Satan (Saturn) takes the man up on to the high mountain of initiation, and showing him the world at his feet, tells him that all this shall be his, if he but bow down and worship him. The man, having gained superphysical powers by the preceding initiations, is tempted by the lower self to use them for himself, but the answer of the one in whom the Christ is born, and is rapidly growing to manhood, is always, as in the Bible story—" Get thee behind me, Satan ; it is written

thou shalt not tempt the Lord thy God," the Higher Self. The motto of the developed Capricorn is " Be ye perfect, even as your Father in Heaven is perfect."

Cancer is the northern gate through which the soul descends to form the personality, Capricorn the southern gate by which it ascends from the personality, and claims its divine birthright. The process of forming the personal and individual centres is suggested to us by the study of the four mother signs—the personal man is first formed on the physical plane (Taurus), from which he develops the astral man (Cancer), but the individual man is formed from above of the parents Libra-Scorpio (on the mental and emotional planes), and manifests upon earth (Capricorn) as a later development. Now let us take once more the thought of adolescence. This stage is the awakening of the sex, which brings with it a sense of growing power, and in the same way this adolescent period of Cancer awakens in the man the feeling of personal power, but when we come to Capricorn, the personal power has been achieved, and the aim of the developed soul born in this sign is the attainment of the power of the spiritual man. This distinction in power is shown by the study of the two signs, Cancer putting on the personal mask, seeks for recognition of the personality, power is sought for the making of this personal centre ; on the other hand Capricorn desires power in recognition of its achievements ; he wishes you to recognise what he has done. He is the tireless goat, climbing the rough mountain side to the summit of his ambition, or aspiration if he be highly evolved. If he still clings to the persona, or mask, which he has learned to use so

cleverly, he will attain to worldly power, or if wrongly used, will fall from his high pedestal, and learn by suffering the ephemeral nature of the mask to which he has clung; if on the other hand he seeks the life of the spiritual man, he transmutes ambition into aspiration, and crosses the bridge of Saturn, and attains spiritual enlightenment. The cold womb of earth becomes warmed by the growing life and love of the Christ child within him, until, the stage of adolescence past, the higher man enters the sign Aquarius, the perfected man, attaining the full stature of the Christ. An amusing trait of the Cancerian and Capricorn shows us the complementary opposition of these two signs—the Cancerian, ruled by the Moon, feels sleepy all day, and is at his best about midnight, while Capricorn natives, ruled by the far away Saturn, do not feel the warmth of the Sun until midday, when its greatest heat can penetrate their cold exterior.

The developed Cancerian is essentially the leader of a clan, and as the higher consciousness grows and expands within him, that clan grows ever wider and more inclusive. The Capricorn individual is the leader of character; he no longer protects in the Cancerian way; discipline is his strong point; he insists upon his followers developing their own initiative, but when they have done so, he wants them to acknowledge him as their teacher. Persons of both signs are remarkably fond of children, and are very much loved by them, both using the imagination in their dealing with the little ones, but the Capricornian, if not highly developed, is apt to impose too severe discipline upon his scholars; he has been himself so tried by the hard,

limiting lessons of Saturn, the great subduer, that he fears that they will fall into the same pitfalls. It is interesting to see how the humour of both signs attracts the little ones, and I have often been amazed to see how children appreciate the satirical humour of the Capricornian, which often passes unnoticed, or challenged by their elders, unless they, themselves, have Capricorn in their make-up. The natives of these two signs make good historians and antiquarians, and this comes naturally from the protecting quality common to both signs. The Cancerian will hoard newspaper cuttings, pasting them neatly in well-catalogued volumes, while this trait is amusingly worked out in the native of Capricorn, in his strong objection to giving up well-loved, but worn-out garments, and household objects. The miserliness of Cancer may be seen transmuted into the economy of Capricorn. When natives of these signs can overcome their tendency to selfishness, or self-centredness, they will partake of the higher elements of this conserving force, and thus express what they are meant to do in the divine plan; that is, protecting love and conservation of forces for the good of all.

CHAPTER V

LEO-AQUARIUS

Fulfilment

We have traced the path of forthgoing, and its corresponding stages on the path of return, from ideation to potentiality, through birth, childhood and adolescence, and in the two signs which are the subject of this study we have arrived at the full stature of the man, both personal and individual. For Leo is the consummation of the personality, and Aquarius of the individuality. It is a stage of harmony, of satisfaction, of achievement. No longer is there any striving in either; in both cases there is a well organised centre, and the natives of these signs are conscious of that centre within themselves, though only the highly evolved work in harmonious co-operation with it. When we come to analyse the meaning of these two signs, we will see that we have reached, as it were, the high-water mark of the incoming and outgoing tides of evolution.

In studying the personal man, we find that the adolescence of Cancer has accomplished the building of the personal centre within its protecting shell, that centre is his own, and the door of the throne room is now thrown open to receive the king Leo, who takes

his mighty seat with the consciousness of divine right. Whatever may happen to the native of Leo without, he is always conscious of harmony within; he radiates his love and power from this centre; he is very self-sufficient, and if not very highly evolved this self-sufficiency is apt to deteriorate into "bossiness" and conceit. Leo, as we know, is ruled by the Sun, and the natives of this sign have very strong constitutions, feeding always from that centre of vital energy. This makes them very warm-blooded, as well as warm-hearted, and a logical inference would be, that an excess of this quality would be apt to make the man passionate. It is the sign ruling the heart, and is, in its turn, ruled by the Sun, the heart of the Solar System. Now when we come to examine the opposite sign, Aquarius, by tracing the individual man, from the ideation in Libra, hence to its potentiality in Scorpio, its conception in Sagittarius, and final physical birth in Capricorn, which also represents its adolescence, when the bridge of Saturn has been crossed, we shall see that we have arrived at the full stature of the man. He works from the regenerated heart centre, ruled by Uranus, which, according to the Secret Doctrine, is the higher octave of the Sun. As the ruler Uranus is so far distant from the earth, we would expect to find less vitality in this sign than in Leo, which comes under the direct rays of the ruler of our Solar System. We must ever bear this in mind in our study of this sign Aquarius, for it represents the future state of mankind as a whole, and is therefore rarely, if ever, expressed at the present time in its higher form in the natives of the sign which is the sheath of Uranus. In both these signs, Leo-Aquarius,

we are dealing with the guna Tamas on the form side, the aspect of Will on the life side. Persons born in these signs are natural organisers, and managers, both signs being masculine, or positive, and their mode of procedure is from the centre to the circumference. They rule by a feeling of right ; this is characteristic of natives of all positive signs, be they leaders, represented by the cardinal signs, managers, by the fixed signs, or harmonisers, by the mutable signs. Their methods are always more direct in comparison to the leadership, rulership, or mediumship of the natives of feminine signs, who, as I said before, use the magnetic force of Nature, in distinction to the electric, which is the motor power of all positive signs.

Now, I said in the beginning of this chapter that the quality to be developed in these two opposites was Fulfilment. Let us examine this statement—there is no new quality to be developed here, but a drawing up, and harmonising of all that has been gained in the previous signs. We may liken it to the ripened fruit hanging on the tree, ready to be plucked ; it is therefore a blissful state of accomplishment, and this corresponds well with the aspect of Deity which it represents, namely, the Will—" Atma is Bliss." This quality of ripeness makes the natives of both signs good organisers, but as I said in a previous section, their rulership is of the positive side of *being*, while the rulership of Taurus-Scorpio is rulership by possession. An amusing way to test this statement is to study the favourite phraseology of natives of the four signs involved. The native of Leo says, " I will," or " I shall," the Aquarian, being of the scientific mind, and bent on proving his

statements, says, " I am investigating," or " I am not sure," while the native of Taurus, on the feminine side, says, " I have," or " I have not," and Scorpio, " I hold this, or that theory."

There is a very deep significance in the realisation that the seed of the perfected man, Aquarius, is sown in the heart, Leo. A very distinct attitude of mind is shown by the Leonian, an assurance which does not come from argument, or ratiocination, but from an assured centre, capable of carrying out its ideas practically in the outer world. But as this centre is not in the head, but in the heart, and the mentality is fed therefrom, unless the soul is highly evolved, the heart may rule the reason to the extent of unbalance—and yet unbalance is hardly the word—let us say rather that the passions become augmented, and thus overrule reason. The undeveloped Leonian pursues the object of his desires hotly, aware only of his intense love. Leo partakes of the Will aspect of The Trinity, and when that aspect is turned outward as desire with all the force of Nature behind it, the undeveloped soul born in this sign will press his suit with tiresome persistence, and a lack of delicacy, which will more often than not defeat its own ends. The career of the Leonian, both developed and undeveloped, is often punctuated with heart-breaks, for his heart is so big and his mind so simple that the more wily of humanity are apt to take advantage of him. If he can only curb his intensity, he will realise that a love episode to be a happy one must be a mutual transaction, and that the wings of love cannot be clipped into obedience, but must be ever free to alight at will ! The feeling of power which

is natural to the native of Leo makes him undertake without hesitation any post of authority that comes his way, and often his assurance of inward power is so great that he forgets that any outward preparation is also necessary. The musical aspirant born in this sign, when called upon to perform in public, will invariably choose some composition beyond his technical capacity, and in this way court failure. He is very seldom aware of this, however, and will go gaily on until one day he finds himself plucked unceremoniously from the throne upon which he seated himself prematurely. It is hard to see a beloved Leo friend in this position, because he, himself, is so lovable, lacking all pettiness, so broad-minded, and in reality so capable. One may sum up the faults of the natives of this sign by saying they are too "previous," they must wait the fulness of their own ripeness, as it were. Now this is not the case with the Aquarian, who being influenced very strongly by Saturn, even though he may not be ruled by that planet, is more slow in action, and being of the element air, which signifies mind, is more fond of reasoning before he acts. In fact, the undeveloped Aquarian is so chary of action without deliberation, that it is a proverbial saying that he never goes into anything "on the ground floor"; he waits, and weighs in the balance of the mind, investigating this and that, until he is very apt to loose the plan of the structure as a whole. The developed Aquarian is undoubtedly ruled by the planet Uranus, and as this planet is symbolic of the higher, synthetic mind, and as its functioning necessitates a high step on the road of evolution, the younger soul born in this sign is very apt to act as if

he had no mind at all ; he is mentally vague, and sometimes erratic. The planet Uranus is so far distant, and there is so little known of his influence, that in the undeveloped soul it can only show undesirable qualities. It is the planet of genius, but when its influence is distorted, or weakened, it can only manifest in eccentricity, but no matter in what stage of development we find the native of Aquarius, he is always tolerant, and has a great love of humanity ; his mind is unbiassed, even when it lacks direction. And so when we study these two signs, tracing the influence to be developed from seed to fruition, we will see that the quality of brotherhood, which is the aim of the sign Aquarius, must have its seed planted in the heart of man, symbolised by Leo. Leo represents the fruition of the personal man, and it is obvious that the personal centre must first be well organised, be it individual or national, before the meaning of that personal unit, as a cell in the higher body of Humanity at large can be understood as an organisation, where each smaller unit subserves the good of the whole. Otherwise any largeness would take on the nature of chaos, and a blind battle of unorganised cells would be the result. If, however, this personal centre, either in the man, or the nation, become over organised, or too ripe, decay or disruption cannot help but follow. The fruit must be given to the general harvest. Returning again to the precipitous love nature of the Leonian, when we come to examine its logical sequence in Aquarius we find the quality has undergone a very interesting change as a result of the synthetic mind playing upon the emotions of the heart. Let us bear in mind that we have passed from

the element fire, in Leo, to the element air in Aquarius, so we would expect to find that the fires of Leo had been fanned, by the winds of the mind, to white heat, not dampened. Now when any element has burnt to a state of white heat it has been purified of all dross, and is in a state of passing into another element, and so the impetuosity of Leo love has been burnt up in the fires of experience, the restraining influence of Saturn has been at work, and when the heart finds expression in the Aquarian individual it has gained reserve, while still retaining the faithfulness which was the characteristic shown in its seed, Leo. Uranus is said to be the planet of divorce, as its disrupting character is shown in all unhappy marital relations, but in its higher aspect it is the awakener, though disruption may be the necessary means of that awakening. This influence is amusingly shown in the native of Aquarius, whose broad, tolerant mind sees the necessity of more rational marriage laws than at present cripple humanity. He will eloquently preach divorce for ill-mated couples, but never attempt it himself; in fact, he is generally so cautious in the choosing of a mate, that if he finally take a marriage partner, he is willing to abide by his choice, and often becomes a typical Darby or Joan. The love expression is cooler, and more rational than with the native of Leo, but none the less sincere and faithful. This is because the aim of this sign being universal brotherhood, the love nature is extended to all impartially, and therefore lacks the danger of the too over-concentrated personal devotion which is so often at the root of the heart aches of the Leonian. The love of the Aquarian is free from jealousy, a dis-

figuring vice which so often mars the beauty of possessive love. The love of possession is the natural expression on the path of forthgoing, and is necessary for personal achievement, but when that personal, self-conscious man finds his possessions turning to ashes in his hands, he aspires upward to the source of his power; his actions are characterised by giving, instead of taking. His aim is to throw away his encumbrances, not to add to them; he seeks to free himself, and in his love nature the change is seen first in the irritation at being bound by conventions which were necessary while he was still a slave to desire, and sought only to enlarge his personal possessions. This is a necessary stage, and should not terrify society, for when man realises that his freedom lies in self-control as the means of rising above limitations, he will no longer need the restraining influence of man-made laws, but will gladly impose discipline upon *himself* as a sacrifice for the sake of his younger brother, who still needs the guiding reins of restriction. This stage is symbolised by the full stature of the man Aquarius, whose brotherly love is the result of that vision of the oneness of humanity, and of all manifested nature, rooted in the Unity of God. He knows himself as one with the lowest, as well as with the highest, and while recognising grades of manifestation, realises the unity of life behind, for equality lies in the life, and not in the form, and true brotherhood can only be manifested on earth when the more evolved recognise their duty to the less evolved. And that duty lies in education, and not in exploitation.

CHAPTER VI

VIRGO-PISCES

Assimilation

We have now come to the last two opposites or complementary signs, Virgo-Pisces, and find ourselves at the stage of assimilation of both personal and individual experience. To Virgo is assigned the task of the gathering of the harvest of experience on the path of forthgoing, or of the personal experience, and the Virgo glyph pictures a woman with a sheaf of wheat in her arms. A picture typical of the highest attainment of this Virgo quality, when the harvest is analysed and finally assimilated, is that of the Virgin standing with her foot upon the Moon, symbol of the personality; for this typifies the purification of matter, which must be attained before the conception of the Christ can take place. In the homely simile of the harvest we have a significant lesson to learn in studying this sign Virgo. The first process in harvesting, after all has been gathered in, is the work of sifting the chaff from the wheat; it is typical of the analytical mind of Virgo. But it must be understood that when the husks are thrown away the wheat must be made into the bread of life, or it is worthless. There are two sides to the process of assimilation, in fact we may say the process

of discarding may more properly be described as a preliminary, but this task is assigned essentially to Virgo, the seed of this quality, and the final synthesis is more congenial to the fruit, Pisces. If, however, the threshing of the wheat has not been properly done in the Virgo stage, Pisces will have great difficulty in discovering the worthless husks. For it must be remembered that Pisces represents the return to Pralaya, with the final experiences of the individuality; it is, therefore, a state of amalgamation; its duty is to synthesise separated parts, and rejection of any kind is extremely difficult under this influence. Now in our study we have to note carefully the dualistic character of both these signs, as they belong to the guna Sattva in manifestation, and their being is of the nature of the Second Aspect of the Deity. Virgo is the sign of the craftsman, Pisces, the sign of the interpreter, or poet. The yet undiscovered planet Vulcan is given as ruler of Virgo by the more modern astrologers, and as we know he was the master craftsman; to him was assigned the forging of the armour of the gods, and there is an amusing confirmation of this in the determination of the Virginian to carry out any service they may render to others in their *own* way—it is the craftsman's assertion of his ability. The Virginian's love of detail is proverbial, and when harnessed to the ideal of service, which proper assimilation of experience does, we have the perfect servant of humanity expressed, whose motto is "Behold the handmaiden of the Lord." Purity is the ideal of the Virginian, and this makes him master of hygiene, for he brings his analytical mind to the purification of all things. When we realise that

this sign represents the seed of this quality of assimilation, we will see, quite easily, that that seed can bear no other name than discrimination, and for the nurture of the Christ principle within us, it is necessary that the seed be pure. He can only be born within the purified heart, for it is only the purified heart that can discern Him.

We are told that an excess of a virtue becomes a vice; it is the balance between two opposites that we must seek to acquire, or we might put it, that an over-ripe fruit is on its road to decay. Now the danger which threatens the native of Virgo is that in the process of discrimination, by laying too much stress on detail, he continues the work of discarding beyond its legitimate use; his urge for purity becomes a mania, and his distorted vision then sees everything as impure. His power of criticism becomes unbalanced, and he has his knife into everybody, until his friends are apt to feel that in entering his presence they are about to lay themselves upon a dissecting table. The sign Virgo is most usually given to the rulership of Mercury, and it shows undoubted marks of the form side of this planet. It is mind brought to earth, and is therefore considered to typify business enterprise. Its higher aspect, however, shows artistic craftsmanship; it is always love of form which is the inspiration of its muse. Here the hungering after purity moulds the useful forms into things of exquisite beauty. All Virgo faults seem to have their root in what Isabelle Pagan so surely calls a lack of proportion in the mind, and this, of course, is the result of too much attention to detail, so that the larger vision of the whole is missed. It is said that the

native of Virgo is subject to many temptations, and this comes from his love of harvesting ; he must accumulate objects for analysis.

Now when we come to study the opposite sign Pisces, we find that its faults are exactly similar at the stage of growth which it represents ; however, an analysis of the sign Pisces is necessary before we take up this analogy further. The full stature of the man has been gained in Aquarius, and we can best understand the meaning of the following sign, Pisces, by applying to it the words of the Christ on the cross, when having endured misunderstanding and cruelty, he cried out in his agony, " My God, My God, Why hast Thou forsaken me ? " and then finally His triumphant words, " It is finished." The long pilgrimage of the soul is now at an end, and it returns to the Father. This does not of course mean that all persons born in Pisces are ready to return to their heavenly home with all experience garnered, but that they are at the end of a cycle of experience, whether it be on the lowest rung of the ladder of evolution, or any intermediate step between that and perfection. Pisces has been called the sign of " self-undoing," and its task is to throw away the illusion of the separated self entirely, just as Virgo, in the assimilation of personal experience, had to discard objects of perception. The high attainment of Virgo may be expressed by a quotation from The Voice Of The Silence : " Having become indifferent to objects of perception, the pupil must seek out the Raja of the senses, the thought-producer, he who awakes illusion. The mind is the great slayer of the Real. Let the disciple slay the slayer." The goal of Pisces

may be described by another passage from the same book, "Before the soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind."

We saw that the aim of Virgo was to purify all things, and when we trace this characteristic to its opposite expression, we find that the Piscarian accepts everything as pure. As I said before, it is the sign of amalgamation, and if discrimination has not been gained, the person born in this sign finds it difficult to distinguish the impure from the pure. Universal love is the high attainment of the evolved soul born in the sign Pisces, for when developed he comes under the highest vibration of Neptune, the planet of the Mystic. When the soul is young, or undeveloped, the higher influence of this planet cannot be mastered; in consequence, its influence upon the unevolved is chaotic. One astrological wit has said that Pisces people are more often *misty* than mystic, and another, that one might as well try to gird up the mists, as to control the Pisces' influence. As this sign represents the return to Pralaya, the Piscarian is continually haunted by the desire to leave this physical world entirely, and because the absorbing capacity of this sign is so great, to use a slang phrase, he gets "fed up" with the limitations of the physical plane. This quality of slipping easily out of the physical body makes him, of course, the best medium possible, and this is at once his crown of usefulness, and his greatest danger. For unless the native of Pisces is trained to control his vehicles, and the soul is at a sufficiently high level to use his powers un-

selfishly, he is apt to be used by any entity who is strong enough to push him out of his physical body ; he invites this danger by being so negative. This negativeness is very difficult for the native of Pisces to control ; its danger is rarely seen, because this very negativeness has its root in his intensely sympathetic love nature, and its temptation, therefore, is hidden under a mask of virtue.

Virgo is said to rule the bowels, the organ which purifies the body by rejecting the waste matter, also the solar plexus, which, as we know, is the brain of the sympathetic nervous system. It is the organ that connects the physical body with its astral counterpart, but its reception of astral impressions is through the sympathetic system, not the cerebral, and therefore it is only the results of the contents of the sub-conscious mind that can reach this physical organ, and unless the Virgo native is an extremely evolved soul, and able to rise above this influence to the higher mind, his astral impressions are apt to be unreliable, for immediately upon their reception he forces them on to his dissecting-table, and his analytical knife may chop them into unrecognisable details. It is extremely difficult for the Virginian to find the God within, simply because he has been so busy rejecting the devil without. One clever writer has said that Virgo is Mercury foreshortened, and it is this apparent lack of proportion in the mind of the Virginian that gives him the mental dryness which he, himself, complains of. The Virginians have been accused of being unsympathetic, and this even in the face of the fact that they are constantly doing little kindnesses for others, albeit, they must do it in

their *own* way. Isabelle Pagan has divined the cause of this seeming paradox, when she says that the Virginian is unsympathetic because he is unimaginative, and can not put himself in another's place. Now when we turn to Pisces, we find that the corresponding virtue of sympathy is often overdone, and the liquid, amalgamating nature of the sign, instead of becoming synthetic, has become loose and disorganised, and consequently through his mediumistic tendencies, the Piscarian has so effectively put himself in the other man's place that he cannot tell his own feelings from those of another's. But when he has set himself to the relinquishment of all personal attachment, and has offered his great gift of mediumship to the Higher Self, his mobility becomes a clear mirror in which the spiritual truths can be reflected, and he is then in truth the interpreter, and his vision is the vision of the poet, or mystic ; he realises the verity of the saying of the Master Jesus, " Having nothing, I have all things," and again, " He that loseth his life, shall find it."

Now in studying these two signs, from the seed Virgo, to its fruit Pisces, we will see that both have the dual expression of assimilation, first rejection and then absorption, or digestion ; one is objective, and the other subjective. The Virgo purity presupposes the rejection of the impure, the discernment of the real from the unreal ; the Pisces atonement, or at-one-ment presupposes the discernment of the One Life in the impure as well as the pure. We can readily see, therefore, that an imperfect knowledge of the quality at work in both signs would bring a distorted expression into physical manifestation. For the wielding of these

mighty powers which the Zodiacal signs represent knowledge, first of their nature, and then of their control, is absolutely necessary. Any lopsided development in the growth of the soul distorts the expression of these great powers, which it is using; they in themselves are neither good nor evil, but if the man be a clumsy beginner, or unprincipled adulterator, they manifest in his life as evil qualities. Only to the man who has learned to control his lower nature, recognising himself as a spiritual being, can these great creative forces unlock the splendour of their secrets. And in dealing with these two last signs, which represent that period of assimilation, we must never forget that it is a period of great activity, and not of rest, and so, if the natives of either of these two signs have not the mechanism of this process harmoniously adjusted, great restlessness appears in persons born at these times, and often a great amount of irritability. For be it remembered that they both partake of the Sattvic quality, *rhythm*, and if this is not nicely balanced by knowledge, indecision, with its aimless, wearisome friction, is the result. It is significant that mal-assimilation is the cause of much of the ills of the Virginian and the Piscarian, and their habit of worry is often at the bottom of this trouble. A curious echo of the business ability of Virgo is the cause of much worry to the native of Pisces, for the aim of this latter sign is to give up all possessions, and the haunting memory of the accumulated harvest stage declares this "bad business," and so the Pisces native, lacking the urge of ambition, is apt to suffer from constant worrying over his inability to make money. Neither of these signs

give much self-reliance, but the Virginian succeeds through sheer craftsmanship, or in the unscrupulous, craftiness; when we come to the Piscarian, however, he can only succeed by ceasing to cling to *anything*, and this paradoxical condition is best described by a quotation from Dr. Besant's Introduction To Yoga: "On the Path of Forthgoing you must fight for everything you want to get; on the Path of Return Nature pours her treasures at your feet. When a man has ceased to desire anything, then all treasures pour down upon him, for he has become a channel through which all good gifts flow to those around him."

In closing, let us hold in mind the two expressions of this quality of assimilation, Virgo, the Analyser, and Pisces, the Interpreter, for they are the keys to the comprehension of these two natures. The two titles are typical of the stage of evolution, on the Path of Forthgoing, and the Path of Return, which they each in turn represent. For when the soul first descends deeper and deeper into matter, it accumulates much that is worthless, as well as much that is valuable for further evolution, and it is only through the blind gropings of the soul that the organ of sight finally comes into being. And so we see that this stage has two distinct phases, and if one is lacking, the quality of assimilation is not complete. In both Virgo and Pisces the first stage is renunciation; in Virgo it is the renunciation of useless objects, in order that after assimilation of experience, the Individual may arise from the personality; in Pisces the giving up even of the individuality, to emerge into the One Life. On the physical plane this often manifests in the life of the

Piscarian as failure, as the world sees it, and while the native of this sign regards himself as a failure, he suffers in silent agony, but when he comes to realise that this is really the release he has been seeking all along, he relinquishes gladly, and manifests that peace which is said to be the root of the Piscarian nature. The Virginian is continually crying out that no one understands him, but the Piscarian, knowing how difficult it is to understand himself, placidly endures misunderstanding from others. The natives of both signs are meant to be the servants of humanity, and when they rebel against their destiny, they should remember the words of Jesus: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

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